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A PLEA FOR MISSIONS TO INDIANS.

Facts and Suggestions for a Discourse.

SUBMITTED FOR THE USE OF CLERICAL FRIENDS
OF INDIAN MISSIONS.

NEW YORK :
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NEW YORK, *September, 1872.*

REV. AND DEAR SIR :

THE Indian Commission, recently appointed by authority of the General Convention, and charged with the conduct of Missions to American Indians, is constrained to claim, through its Executive Committee, the assistance of each Parochial Minister in the Church. The aid of the pulpit is necessary to remove the prevalent indifference towards Missions to our home heathen, and to incite all who profess and call themselves Christians to assist in saving our Indians by prayer and by liberal offerings of personal service and of money. In the furtherance of the great work committed to its care, the Commission urgently pleads with all Clergymen in charge of Parishes to preach a sermon on Missions to Indians at some early day. If it is not possible to take up a general collection for this object, it is hoped that individual contributions will be solicited and the formation of Parochial Organizations promoted. As some Rectors may not be familiar with the present condition and prospects of our Missions to Indians, a condensed summary of facts and arguments is submitted, to aid in the preparation of a sermon, or for delivery in its present form. That this plea for Missions to Indians may have freshness in the pulpit, the request is made that it may not be published in any other way.

By order of the Executive Committee,

HEMAN DYER,

Chairman.

THE undersigned, having Episcopal jurisdiction over the existing Indian Missions, affectionately urge upon all the Parochial Clergy of the Church a prompt compliance with the reasonable request of the Executive Committee, as, in the present exigency, the whole Church should come forward to aid in Christianizing our home heathen.

H. B. WHIPPLE,

Bishop of Minnesota.

R. H. CLARKSON,

Bishop of Nebraska.

W. E. ARMITAGE,

Bishop of Wisconsin.

To the Clerical Friends of Indian Missions.

The Secretary of the Indian Commission will be glad to visit Parishes (not too remote) where this Sermon is used, and present to Congregations a statement, illustrated with maps, &c., showing the latest aspect of the work, and personal details of interest, either as a supplement to the discourse, or a separate exhibit, as our friends may prefer. Please address,

*E. C. KEMBLE, Secretary,
22 Bible House, New York.*

A PLEA FOR MISSIONS TO INDIANS.

ST. MATTHEW, chap. xxviii., ver. 18, 19, 20 : “And JESUS came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST : teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you always, even unto the end of the world. Amen.”

THESE closing words of St. Matthew's Gospel pledge the power of our Divine LORD to the Christian Church, that it may effectually disciple all sorts and conditions of men. As this Church claims the highest Divine authority, its members are thereby obligated to manifest the presence of the spirit of CHRIST by the most active Missionary life. Although the progress of Christianity seems to be slow, yet it is encouraging to know that the Gospel is being preached and taught by our Church, with increasing zeal and efficiency, to the hitherto neglected classes in our cities, and that it is being illustrated and made acceptable to the indifferent and to the prejudiced by works of mercy wrought in CHRIST's name. The Mission life of the Church is evidently becoming more effective, for the poor and suffering, even the most abject, are, to a greater extent than hitherto, sought out, visited, spiritually nourished, and gathered into the Christian fold. Through such means, faith in the power and presence of CHRIST in His Church continues to strengthen, as was seen at the last General Convention, when it was determined to put forth systematic and persistent efforts to reveal Him and His salvation to our long neglected Indians.

The few zealous disciples who were toiling in this field were cheered by the announcement that this heathen people, the original possessors of our whole country, were to receive the consideration of the entire Church in our land ; and surely the memory of past neglects should quicken our zeal for their salvation. When a people, in full possession of God's revealed Word, enter upon the occupation of a country inhabited by heathen, they are bound to illustrate to their less favoured brethren the beauty of holiness, and to teach them from the Book of Life. This obligation has, in the case under consideration, been intensified, and its binding force on the Church increased ; for.

instead of giving the Gospel to these Indians, this so-called Christian people has introduced among them immorality and diseases before unknown to them, and weakened the restraining influences of their superstitious rites without giving them the benefits of our holy Religion. What so damaging to Christianity, so disheartening to those engaged in foreign Missions, and so well calculated to fill the mind of heathen in other lands with unbelief in the true Religion, as the demoralization and deterioration of a heathen people by intercourse with those who profess and call themselves Christians. That most of the Indians in the United States have degenerated in proportion to their intercourse with white people, is admitted by all intelligent observers, and it is therefore asserted that Indians are incapable of being civilized or benefited by Christianity, and consequently that they are doomed to perish. This unsound and therefore unfair reasoning is natural to those who are corrupting Indians and exciting them to hostility, that they may take possession of all their land ; and it is also natural that such unprincipled men should try to popularize this pernicious idea ; hence the importance of considering the subject under the following heads :

First. Can American Indians be civilized now ?

Second. Are they ready to receive and to profit by Christianity ?

Third. What is the present duty of our Church towards Indians ?

First. Can American Indians be civilized now ?

It is not proposed to consider whether the civilization of our Indians was possible when they were free to roam over an illimitable space, and when the fields and woods and waters supplied all their wants ; or when by force or fraud they were being driven from the hunting grounds and the graves of their fathers, by a civilized people ; or when their supply of food and raiment was being curtailed by the progress of civilization ; or when their annuities were being mercilessly filched from them by men respected in civilized society—for plundering Indians was not considered criminal ; or when this Government was inciting Indians to fight against their brethren of other tribes, perpetuating the deadly feuds which, with white men's vices and diseases, have reduced the Indian population of this country. If, under such circumstances, Indians were slow to realize the advantages of civilization, is it to be wondered at ? and ought we to despise men who prefer death to slavery ?

The question is, Can American Indians be civilized *now*, when the Government has reformed its Indian service ; when it is exerting all its power to be just and even merciful to Indians ; when it is placing them on Reservations and assuring to them a permanent title to farms ; when it has recognized the principle that a civilized people, depriving an uncivilized people of their natural supply of food and raiment, is under an obligation to supply the wants of the uncivilized, until they can be incited to self-support ; and when it is lending its power to drive from Indian Reservations all immoral and dishonest



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persons, and has actually placed these permanent homes of the Indians under the control of the religious bodies of the land ?

This beneficial change has been so recent that its full effects are not yet visible ; but, as soon as the Indian was inspired with hopefulness, his improvement became more rapid than the most sanguine of his friends anticipated. Practical illustrations of their civilization abound in the Indian Territory, where whole tribes that once despised all favouring influences, are now successful herdsmen and industrious farmers and mechanics, and have adopted the educational system and the habits of civilized people. Our Church is, however, more immediately interested in the capacity for civilization of the several tribes of Dakotas and the Ponkas, placed by the United States Government under the care of our Missionary organizations, and in the Chippewa and Oneida Indians of Minnesota and Wisconsin, where we have schools and missions. Bishops, Presbyters, and lay members of our Church, and other visitors to these Reservations, testify that all of the Indians who are settled on arable land are progressing satisfactorily in civilization, because, through Christian influences, labour has been dignified, and the chief obstacle to progress thus removed. The capacity and disposition of these Indians for civilization have been severely tested ; for, instead of passing them through the intermediate stage of herdsmen, they are obliged to abandon the honour and the excitement of the war-path and the chase, and, frequently with very imperfect implements, to cultivate a soil which too often gives inadequate returns, because subject to drought and the ravages of grasshoppers. Even thus embarrassed, many Indians who were once the fiercest warriors or the wisest chiefs are now the most successful cultivators of the soil and the farthest advanced in civilization. The process is often very gradual. They begin by dignifying the use of the plough as manly, and oblige their women to use the hoe, and then they gradually learn to engage in all manual occupations. These Indians are now becoming deeply impressed with the belief that a civilization like that of good white people is their only hope ; therefore many of them plead for teachers and for industrial schools that they and their children may acquire a practical knowledge of all that will improve their condition. The progress of the large tribe of Yankton Dakotas within three years has been most satisfactory. Many of them have built log-houses, and are introducing into them the appliances of civilized life. Polygamy is being abandoned ; and woman, instead of being the slave of man, is, with the Yanktons, becoming his intelligent partner. Adults as well as children attend school, and manifest much diligence in acquiring the English language, as well as in learning to read and write in the Dakota dialect. The chiefs of this tribe have freely offered their first-born sons to be thoroughly educated on the Reservation or sent to college, at the discretion of their Missionary. Bishop Clarkson thus writes of two of them who were sent to the college at Nebraska City : “In the closing exercises of the school our two Indian young men, Charles Framboise and Philip Deloria, took part, and elicited particularly the interest

and applause of the audience. They are preparing for the holy ministry, and intend, if God spares their lives, to be Missionaries to their own people. Both of them took the college prizes for 'Sacred Studies,' and the President and Faculty commend them as models and examples to all the scholars, for devotedness, reverence, and Christian conduct."

The effect upon these lads was so apparent that a young Yankton chief, whose band has made the least progress, has determined to go to the same college, that he may be the better prepared to perform his duty to his people.

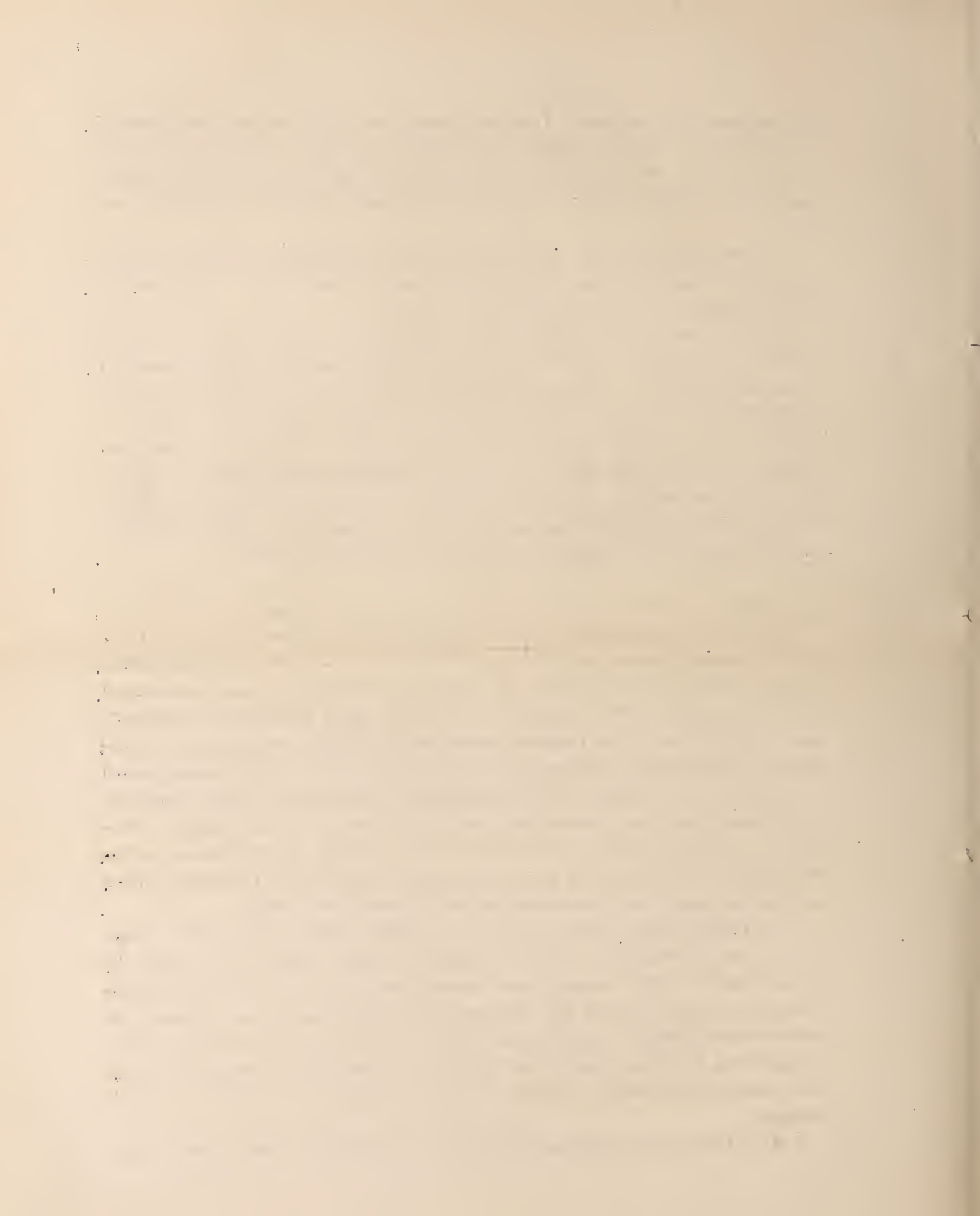
The entire tribe of Santee Dakotas has progressed so far that they have the respect of their white neighbours, with whom they will compare favourably in temperance, in virtue, and in industry. The chiefs of several powerful tribes of Dakotas not yet fully settled on Reservations, have pledged themselves to become leaders in the work of civilization as soon as their people are permanently located. The fact that American Indians, when favourably located on permanent Reservations, can be civilized with the aid of Christian influences, is capable of demonstration, even to the most sceptical; although it must be admitted that patience and perseverance will be required before so radical a change can be wrought in all of those committed to our care.

Second. Are they ready to receive and profit by Christianity?

In answer to earnest prayers now being offered in the fulness of faith, the HOLY SPIRIT is evidently making the Indians under the care of our Church increasingly ready to receive and profit by Christianity. The Oneidas of Wisconsin are craving more Gospel light and instruction. The Chippewas on the White Earth Reservation in Minnesota have so fully profited by the Christian instruction of their Indian Presbyter, that most of them have abandoned the war-path, been willingly shorn of their scalp-locks, and clothed in the garments of civilization. Their Bishop and a large number of Presbyters and lay people testify that these Indians have received and profited by Christianity. Other tribes of Chippewas, seeing the beneficial change wrought in the Indians on this Reservation, are, with tears in their eyes, earnestly pleading that Christian Ministers and teachers may be sent to them also, as the only hope of their people.

The Ponkas were for years pleading for Christian Ministers, and when at length one was sent to them, they received him cordially, and are evidently improving under his ministrations. In a general Council recently held with the Ponka Indians, their principal war chiefs spoke of this Missionary and of his woman helper in terms of the highest commendation. These Indians told of the merciful acts performed by their sympathizing Christian friends to the sick and sorrowing ones, showing how, through such agencies, their hearts have been prepared to respond to the claims of our holy Religion.

Most of the Dakota tribes under the care of this Church now believe that its emis-



saries are the children of the GREAT SPIRIT sent to do them good ; whilst they say that other white men, who came to them in former times, almost invariably did them harm.

That the Santee and Yankton Dakotas were ready to receive and profit by Christianity, has been testified to by intelligent eye-witnesses, some of whom were so sceptical before they had examined for themselves, that their testimony may be considered conclusive. Wapashaw, the head chief of the Santees, the fourth in the succession of chieftains, is an intelligent, firm, and zealous Christian, and his first-born son is the leader of the band of Church Catechists. The five members of this tribe who have entered the sacred Ministry evinced simple faith in CHRIST, and a most ardent and intelligent zeal for the salvation of their brethren. One of them asked why the Gospel net should not be extended until it encircled the whole Dakota nation. The benefits of Christianity to the Santees were so apparent that their neighbours, the Yanktons, were still more ready to receive it. The progress of our holy Religion among this tribe, even before their Minister could preach in their language, was so rapid that it seemed like the recurrence of Pentecostal times. The Lower Brulés, the Yanktonnais, and leading men of the tribes on our Cheyenne Reservation have given unmistakable evidences of their readiness to receive the Gospel. Even the warlike Ogallallas and Upper Brulé Dakotas, have, through their chiefs and warriors, expressed their readiness to welcome Christian Ministers. Many hearts beat with a strange emotion, and many eyes were suffused with tears when the noted war chiefs of these tribes for the first time entered a Christian church, and entreated that their people might be taught from the Book of the GREAT SPIRIT.

Red Cloud's plea, made at a church in Brooklyn, was responded to by a pledge from a Christian man that the Ogallallas should have a church as soon as they were settled on their Reservation. Spotted Tail, the chief of the Upper Brulés, spoke in Philadelphia for his large delegation, and a cultivated Russian lady, then present in the church, was moved by the HOLY SPIRIT to offer herself as a Missionary to our Indians. She is already in the field. The preparation of the hearts of the Indians, under the care of this Church, to receive the Gospel, is now so apparent that many a breast has been inspired with a faith that incites to action.

Third. What is the present duty of the Church towards Indians ?

Special prayers have been unceasingly offered to God by the Church, evidently with increasing fervour, for the Chief Ruler of this nation, and in response thereto he claimed the help of our Missionary societies to aid the Government in civilizing and Christianizing the Indians. Although the acceptance of this offer to place certain tribes under our care may not have increased the obligation of the Church to teach and to disciple our home heathen, yet it gives a definiteness to this work, and a facility in its performance, which helps the faint-hearted, and is well calculated to stir up all of us to prompt and vigorous

action. The successes of our Missions to Indians have shown the peculiar fitness of the principles and the practices of this Church for aggressiveness and for permanency in this department of Missionary work.

Our Common Prayer not only inclines the Missionary to teach Indians to pray, as our LORD taught his first disciples, but enables him to pray with them in their mother tongue, and to conduct public Services, long before he can speak their language fluently. Our orderly mode of conducting public worship deeply impresses the reverent Indian, who is further aided in being permanently weaned from his time-honoured superstitions rites by the Scriptural illustrations of important Christian doctrines in our Services.

Surely the present duty of this Church towards Indians is indicated by the special call of God through the Chief Ruler of the nation, by the ripeness of the field, by the call of these heathen that we should come over and help them, by successes already achieved, and by a peculiar fitness for the work.

The Church has therefore organized a Commission, comprising fifty ministers and laymen, to whom is committed the extension and supervision of Indian Missions. As that Commission is wholly dependent on voluntary contributions, it will be powerless to do its whole duty unless it receives the prayers and the offerings of all. It needs the pulpit as well as the press, and also parochial organizations to promote specific prayer and systematic pecuniary offerings.

A few Churchmen, deeply imbued with the spirit of CHRIST, long yearned and laboured for the salvation of Indians, and the same spirit that actuated them is now rapidly extending. The revered Bishop Kemper, with an earnestness and forecast in which very few shared, hastened on the coming of this time. Bishop Whipple, with his fearless, fiery zeal, like that of the Baptist, has aided in ushering it in. Others were also labouring in faith through a very dark period, and are now cheered with hope for the Indian. One Indian Presbyterian, in the midst of discouragements, toiled on in Minnesota for many years, as seeing Him that is invisible, his Bishop being almost his only human helper. The Rev. Mr. Hinman fought single-handed for nearly ten years; and though no white Ministers came to his assistance, God raised up five Indian Ministers and a large body of Catechists to assist in extending and perfecting his work. Then the day began to dawn, and, as an earnest of good things to come, the Rev. Mr. Cook was sent of God to care for the Yanktons. He also has Indian helpers, who, in due time, will doubtless enter the sacred ministry. The day-dawn brightens; for during the last year the Theological Seminary of Virginia furnished one zealous Missionary to the Ponkas, and this season, since the Indian Commission was organized, the Berkeley Divinity School of Connecticut has sent to the Dakotas three of its choicest graduates, and other of its students seem to be ready for a like Mission work.

Ten ministering women are teaching the Indians, and otherwise helping our Missionaries, by self-denying acts of mercy—four of them sent from the Bishop Potter Memorial House, of Philadelphia.

This recital shows a rapidly increasing zeal in the cause, and indicates faith, on the part of the Indian Commission, that the Church will sustain it in extending this department of work.

The Executive Committee of the Commission have, from time to time, been cheered by hearing of little parochial organizations, comprising children as well as adults, formed to promote prayer for Indians, and also to aid our Missionaries by liberal offerings of time and money. If such organizations are formed in every Parish, our Indians can be saved, and a rich spiritual blessing will descend on the workers and on the Parishes with which they are connected. Their united prayers will be invaluable helps in extending from heart to heart, as well as from head to head, the specific details as they come freshly from our Mission fields. How natural is it that a Christian woman's heart should be deeply moved when she hears of special instances of the degradation of her sisters, even below the brute, by the heathen polygamy practised in our land! What joy is imparted when the tidings come that, mainly through the ministries of Christian women, the wife is being lifted to the true position for which God created her, and that even the husband has realized the wrongs of his past life! Many of us have been doubly stirred up by the details of barbarous rites practised by the Indians, within sight of Christian churches. We then realize that we have wronged our brethren by withholding from them the Gospel light which has been entrusted to us, and we feel rebuked for our spiritual inertness by the self-sacrificing devotion of these Indians to their superstitious rites. Men in the prime of life, under the belief that acts of self-sacrifice will appease the GREAT SPIRIT, are tied to the sun-dance pole by thongs of hide thrust under the muscles of the breast, and then, without nourishment of any kind, dance day after day, looking directly at the sun. When men thus scarred have been taught from God's Book to look to the Sun of Righteousness, they have manifested a like zeal in enlightening their brethren with the true "Light of the world," shaming laggard Christians into an increase of devotion.

We who have so often been comforted, at the death of our loved ones, by the assurance that our Blessed LORD has received their spirit, cannot be unmoved when we hear that our Indian brethren and sisters cut themselves and howl piteously, day and night, because their loved ones have died and gone to the utter darkness of their spirit land. The frantic efforts of these deluded heathen to restore dead bodies to life are usually hid from the white man by an impenetrable veil. A few weeks since the veil was lifted before one of our ministering women, who, though in a new and untried field, had in a very few days touched the heart of a heathen conjurer by acts of mercy. She saw their fiendish efforts to affright an evil spirit, which they imagined had held a little girl in the bondage of death for two days. These conjurers, or medicine-men, as they are called, beat three or four drums violently, hooted and screamed, and rang a bell incessantly, taking the girl in and out of the tent, putting a pipe in her mouth, smoking in

her face, spitting on her, and dancing with her, until even an evil spirit would have been driven away, if she had, as they supposed, been possessed of the devil.

Let us turn from this revolting scene to an Indian's tent on another Reservation where we have a Christian Mission. A little girl of about the same age as the one just described, having been taught of God, was baptized in the Name of the FATHER, and of the SON, and of the HOLY GHOST. How her eyes glistened and face lit up when our ministering women visited her during a sickness that was unto death. God's Word was precious to her, and prayer enabled her to lay a firmer and still firmer hold on her LORD. Being dead she speaketh, for she loved to tell others of JESUS, and her old grandmother sought Christian Baptism, influenced by the teachings of this little one. Let us no longer excuse ourselves with a false belief that we are free from a responsibility which God has evidently laid upon us.



PRAYERS FOR INDIAN MISSIONS.

Prayer set forth by Bishop Clarkson, by request, for use at meetings of Committees, and on Thursdays, by all the friends of the Indians.

ALMIGHTY and most merciful God, the Father of the friendless and the Helper of the helpless, have pity, we beseech Thee, upon the Indian tribes who dwell in this our land. Send to them the light and comfort of Thy Holy Gospel. Bless all the means used to bring them to the knowledge of Thy dear Son, Who died for the salvation of all men. Guide with Thy SPIRIT, guard with Thy power, sustain with Thy love, all those who minister to them in spiritual things and bear to them the tidings of redemption. Stir up the hearts of all who profess and call themselves Christians, to prayer and deeds of mercy in behalf of this perishing race. Give to our rulers a sense of honour, truth, and justice in all their dealings with them, and fill this whole nation with compassion for this poor and scattered people; "and so fetch them home, Blessed LORD, to Thy flock, that they may be saved among the remnant of true Israelites, and be made one fold under one Shepherd." All of which we ask through JESUS CHRIST our LORD. Amen.

